

MALIGNITY EXPOSED;

OR A

VINDICATION OF BISHOP CHASE

AGAINST

THE MALICIOUS ACCUSATIONS

OF

AN ANONYMOUS PAMPHLET, PRINTED IN ANN-STREET, N. Y.

BY THE REV. SAMUEL CHASE,

JUBILEE COLLEGE.

NEW-YORK:
STANFORD AND SWORDS, 139, BROADWAY.

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THE CITY OF NEW YORK

OFFICE OF THE COMMISSIONER OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION OF THE COMMON COUNCIL

PASSED MAY 1, 1890

RELATIVE TO THE LANDS BELONGING TO THE CITY OF NEW YORK

AND TO THE MANNER OF DISPOSING OF THE SAME

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To the Bishops
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES,
THIS VINDICATION
OF ONE OF THEIR BRETHREN,
WHO HAS BEEN WANTONLY AND INJURIOUSLY ASSAILED,
IS MOST RESPECTFULLY INSCRIBED
BY THE AUTHOR.



MALIGNITY EXPOSED.

A PLAIN STATEMENT *for the consideration of the Friends of the Protestant Episcopal Church in the Diocese of Illinois, the Rt. REV. PHILANDER CHASE, D. D., Bishop; drawn up some years ago, but most proper for the present time, by one who now rests from his labors: with notes by Observer.* New-York: Turner & Lawrence, Ann-street. 1846.

SUCH is the title-page of a pamphlet published some time since, and undoubtedly extensively circulated throughout the Church at large, and especially in the Diocese of Illinois. It is only recently that a copy, through the kindness of a friend, was sent to the writer.

The circumstances under which the work comes before the public beget in its behalf no claims to attention or credence. Not only is the name of its editor studiously concealed, but even its authorship is enshrouded in the obscurity of the grave. As to its intended office, there can be no doubt: it is to originate and send abroad certain statements and allegations, and hereafter to be adduced as evidence in support of them: it is the embodiment of calumnies, surmises, and insinuations, which itself has originated and called into existence; it is, in all respects, the murderous blow of the masked assassin.

The work in question, consisting of text and notes, purports to be the production of two persons, and aims to produce the impression that the tenure by which the property of Jubilee College is held,

affords no assurance that it will be available to the Church ; but that, on the contrary, its "legal ownership will be in the Bishop's heirs at law."

This is the burden of the whole work, both text and notes ; and in the effort to produce the above impression, Bishop Chase is assailed on every hand, and in every possible manner, by allegations the most calumnious, statements the most false, and insinuations the most uncharitable and cruel. Not only are his public acts, in founding and rearing up Jubilee College, censured and misrepresented ; but even the sanctity of his private life, the privacy of his domestic arrangements, are dragged before the world's gaze, and, either through ignorance or malice, misrepresented and ridiculed. Isolated paragraphs from various publications, detached from their proper connection, with a sinister interpretation, are brought forward to show that the Bishop, in the disbursement of funds intrusted to him for the good of the Church, whether contributed specially to the College or appropriated by the Board of Missions, has had sole reference to the support of himself and family.

But notwithstanding all this, had the pamphlet involved only personal considerations, it would have provoked no answer : but inasmuch as it involves the prosperity of Jubilee College and the advancement of the Church in the Diocese of Illinois, the occasion is gladly seized for making such statements as will vindicate the conduct of Bishop Chase, and afford an assurance to his numerous benefactors that their liberality has not been bestowed in vain.

That the text of the pamphlet, or at least its germ, was in existence years ago, is well known to the friends of Jubilee College. In the year 1839-40, the same was industriously circulated in the south, where Bishop Chase was then soliciting contributions.

The sole question raised by its author is that of the tenure of the College property, and is called up in these words : "I believe he (Bishop Chase) is acting in good faith and with the purest motives ; " but still there is danger that neither the buildings nor the lands will "ever come under the control of the Church ; and if they should not, "it would be a serious blot upon his good name." Now the same question, i. e. the possibility of perpetuating an eleemosynary institution without an act of incorporation, in almost "*totidem verbis*," was

gratuitously thrust upon the notice of the friends of the College at the south in 1839-40. Bishop Chase at this time had no charter, and that for the very satisfactory reason that the legislature of that day would have granted none commensurate with the design and necessities of the institution. Under these circumstances, the Bishop had but to ask the opinion of those whose profession rendered them familiar with such points; and the most eminent of the bar of Charleston, S. C., gave their unanimous decision that the institution could be so perpetuated; that Bishop Chase, as its founder, could, by his last will and testament, so dispose of the property that it could not be otherwise used than as intended by the donors. This decision gave entire satisfaction to the friends of the institution. The Bishop returned from the south bringing with him many and munificent gifts for the College: indeed in many instances the very effort to "shut out" Bishop Chase from the liberality of the generous south, was the occasion of interesting many in his behalf, and many liberal donations were the consequence. The truth is, in this matter the Bishop had no choice. He had but one course to pursue;—either to abandon the enterprise of Jubilee College, or go on without a charter. That at that day a charter could have been procured from the legislature of Illinois, which would have secured the College to the Church, no man who possesses a knowledge in the premises will say. It was beyond the possibility of a dream.

In 1843 a small pamphlet was published, entitled "Review of Jubilee College," in which the position of the College was candidly set forth, both in reference to the good faith of Bishop Chase in managing its property for the present good of the Church, and the mode by which he designed its perpetuation in the Church.

Of this Review the annotator in his notes says: "It contains a show of argumentation in vindication of the Bishop in pursuing the course noticed. That the whole is fallacious in the extreme, is declared by the most able jurists to whom the matter has been submitted." That any "able jurists," who have carefully considered the question, have ventured the above opinion, is not to be supposed; but that many have expressed the contrary opinion, is well known to the writer.

The author of the Review, under the opinion, honestly, and, as

subsequent events verified, truly entertained, that Bishop Chase could not at that time procure a suitable charter, vindicated him in perpetuating the institution by deeds of trust. It at least was the occasion of calling the attention of the legislature to the subject of a charter. A gentleman who was a member of the legislature in 1844, after reading the Review, assured the Bishop he had no doubt of his being able to procure a charter on the approaching session. After this assurance, Bishop C. sent through this gentleman the following petition :

“ TO THE HONORABLE THE LEGISLATURE OF THE STATE OF ILLINOIS :

“ The petition of Philander Chase humbly sheweth : That your petitioner, in the exercise of his calling, and claiming a right which he holds in common with all the denominations of Christian people, to worship God according to the dictates of his conscience, hath deemed it his duty to found an institution of religion and learning, intended to confer degrees, and more especially for the education of young men as ministers and preachers of the gospel of Jesus Christ, and to be conducted according to the regulations of the denomination to which he belongs.

“ To this end he hath contributed much of his own substance, labor and time, for many years, and, both in his own person and those of his family, suffered many hardships and deprivations ; and, what is worthy of note, asking no assistance from the legislature, he hath gone abroad for funds, and drawn nearly all his means from beyond the limits of the state of Illinois, mostly from his personal friends and the members of his own communion at a distance, till the object of his heart is so far accomplished as to afford good hopes, if he be smiled on by the rulers of the state, of final and complete success.

“ What constitutes a singular feature in this enterprise is, that the property contributed has been confided to the petitioner, with a full reliance on his integrity and honor, to use it while living, and to bequeath it when dying, according to the will of the donors, solely for the benefit of the intended institution. This duty, himself and all he possesses on earth are pledged to perform :—the salvation of his name from infamy, and of his soul from everlasting perdition, require that he should perform it.

“ This can be done by deeds of trust ; but, for reasons which will alike redound to the honor of Illinois and to the good of mankind, the petitioner would most respectfully ask, that he may be permitted by law to dispose of the property which he has collected for Jubilee College, to a board of incorporated trustees, to be named by him in his last will and testament, whose duty shall be to fulfil the *designs* of the donors and founder, as set forth by himself, in a pamphlet printed in Peoria, entitled ‘ The Corner-Stone of Jubilee College,’ of April 3d, 1839.

"And your petitioner will ever pray, that God may bless the people
of Illinois. [Signed] PHILANDER CHASE.
"Norwich, Conn. Nov. 26, 1844."

This petition, together with the address referred to in its last paragraph, was in the hands of the gentleman who introduced the bill; and it is presumed both were read at least before the committee to whom the bill was referred.

But the annotator asserts that the Bishop did not, in his application for a charter, "define his wants in any way; (could this have been through fear lest they should be granted?) but leaving it for the legislature, composed of a mixed body of men, a majority of whom knew little of his plans and less perhaps of his wishes, to create and pass such an act as—he might with some plausibility reject."

It is not known from what source the annotator drew his information, but it is to be presumed it was from the address of Bishop Chase to his Convention in 1845. In this the petition was printed in full; and of the address the annotator might also have availed himself. A simple reference to these show that the assertion that Bishop Chase "did not define his wants," as well as the interrogation, "could this have been through fear lest they should have been granted?" are both made without the least regard to truth. Bishop Chase's wants were well defined, and there was no fear lest they should be granted. No petition could be more explicit than the one preferred. No deed of immunities, no charter of rights and privileges, could be more definitely expressed than the one contained in the address at the laying of the corner-stone.

The following letter, if any were necessary, affords additional evidence of good faith on the part of the Bishop in the matter of the charter:

"SPRINGFIELD, MARCH 5 1847.

"REV. S. CHASE:

"DEAR BROTHER—Having learned that you propose noticing, through the press, a certain anonymous pamphlet, recently circulated to some extent in this Diocese, and characterized by singular unfairness, not to say malignity, towards the Bishop and others engaged with him in the effort to build up Jubilee College, I deem it my duty on my part, as well as of justice to him, to furnish some statement tending to vindicate him from the charge (see note on page 1.) of no-

having acted in good faith in his original application to the legislature for a charter.

"To the unprejudiced, the success of his recent application and the provisions of the act of incorporation will be a sufficient vindication. To all others you may say, it was known to me that he was prevented making application two years earlier than he did, only from a conviction, not peculiar to himself, that such application would be unavailing. Previous to, or during the early part of, the session of 1842-3, I examined, at Bishop Chase's request, all the acts which had then been passed in this state for incorporating colleges and other similar institutions, and forwarded to him copies and abstracts, so far as necessary to enable him to judge of their character; and as they all contained a proviso to the effect that no theological professorship should be allowed in connection with such institutions, he very naturally thought the effort to procure such a charter as he desired would be fruitless, and hence refrained from making it.

"In the former part of the session of 1844-5, I received from him a letter, written at Norwich, Ct., and covering a petition to the legislature of that winter, in which he asked a charter for his college. The petition was in no respect equivocal, but clearly stated what the founder had done, and what he desired. In it reference was made to his "address at laying the corner-stone," and a part of that address was directed to be read or incorporated with it. This petition, with the letter enclosing it, as requested, I immediately put into the hands of a member, who the previous summer had conditionally undertaken the management of it. At a subsequent interview (at that time he was too much engaged for any conversation,) he told me he would suggest two or three alterations in the petition, and then present it. He informed me also that a bill, very liberal in its provisions, was in progress through the senate for incorporating a Roman Catholic college or university, (St. Mary's of the Lake,) and that he had no doubt a similar charter could be obtained for Jubilee College.

"The journal of the house furnishes no evidence that the petition was ever presented. It shows, however, that a bill for incorporating the college was, on leave, introduced by the gentleman to whom the petition had been committed. That bill, after being amended in committee and in the house, became a law.

"Why what satisfied Bishop Quarter was not satisfactory to Bishop Chase, may be seen by reference to the address of the latter to the Convention of 1845. It was not such a charter as he had asked for, and in some of its provisions was altogether at variance with certain fundamental principles laid down by him in his "address at the laying of the corner-stone." How much truth there is in the statements and surmises of the anonymous pamphleteer, in the note referred to, I need not attempt further to show.

"I remain, very sincerely, your friend and brother,

"CHARLES DRESSER."

And what response did the legislature make to the foregoing petition? A charter was granted, but in many of its essential features the very opposite of the one prayed for. It set aside many principles essential to the very existence of the institution, and laid down others in positive contrariety to the basis of its foundation. And yet, in reference to the proposed charter, the annotator says, "The legislature listened with favor to the prayer of the Rt. Rev. petitioner, and passed for him an act of incorporation exceedingly liberal in its provisions, but which, as many, who understood Bishop Chase, predicted, was, with a formidable show of reason, rejected."

If by the term "exceedingly liberal," the annotator meant that, so far as the charter was concerned, the institution might be made subservient to the propagation of other doctrines than those of the Church, he is undoubtedly correct; but if otherwise, the assertion is entirely truthless. And whether there was only "a formidable show of reason," or real and substantial grounds for its rejection, let the following show:

"TO THE HON. THE COUNCIL OF REVISION IN THE LEGISLATURE OF THE STATE OF ILLINOIS, NOW IN SESSION IN SPRINGFIELD.

"*Gentlemen*: The undersigned begs leave, most respectfully, to request your honorable body not to approve and pass into a law the bill now before you for the incorporation of Jubilee College; the same being, in several most important particulars, contrary to the will of the *donors*, and the express declaration of that *will*, made and published by the *founder*.

"Most sincerely does the undersigned regret, that he was, by unavoidable duties, compelled to be absent from the state when the petition for giving to the trustees of Jubilee College, to be named in his last will and testament, a corporate capacity, was made known to the legislature. Had he been present, the undersigned has just grounds to believe that he could, by explaining the facts, the motives, and the law of equity, have prevented the objectionable clauses in the bill as it is; or if not so happy, at least, by making known his conscientious objections, to have saved the time and expense to the state, in thus needlessly passing the bill in form through the assembly and senate. Jubilee College, like all other eleemosynary institutions, is the child of Benevolence. It received its first germ of existence from the alms and oblations of charitable persons of one age, for the benefit of the rising generations of other ages to come. Its breath, and legal continuity of being, it receives and enjoys by virtue of deeds of land and property, or what is known in law by '*cestui qui trust*,' or by power of incorporation granted by an enlightened legislature. The former is what the institution

already enjoys : the latter was the prayer of the petition of the undersigned, as presented (he trusts) by Mr. Arnold, of Chicago.

"In either case, as above named, the will of the donors, when made known and publicly declared by the founders to be the basis of all donations, cannot be altered, nor its nature violated, either by individuals who hold the trust or corporation, or by the civil legislature, which, for want of due information, may attempt to guide its destinies. The whole constitution of such eleemosynary institutions, is of the nature of contracts between one generation and another, and, as such, involve the dearest interests of civilized man.

"The undersigned begs leave to refer the honorable the council of revision to the address made by him at the laying of the corner-stone of Jubilee chapel, as containing an explanation of the principles which guide him, and as an apology for his conscientious refusing of the charter referred to.

"The contrast between it and the *deed of donation*, grounded on the will of the donors, which deed is now incorporated in his 'last will and testament,' soon to be consummated by death, may be seen by the following instrument, copied by one of the students of Jubilee, from the judgment of the Rev. Samuel Chase, the principal of the school, who, at the request of the undersigned, kindly consented, a few hours ago, to give his opinion.

[COPY.]

"*Extracts from the Bishop's Address, and the charter passed by the legislature, showing, that the fundamental and essential principles of the deed of foundation would be set aside by the acceptance of the proposed charter.*

"ADDRESS AT LAYING THE CORNER-STONE.

"The Bishop of the diocese shall be *ex officio* president of the institution and of the board of trustees, and shall nominate the professors, teachers, and other officers of the college and corporation ; and the trustees shall, by a majority of votes taken by ballot, approve the said nominations. The number of trustees shall never exceed seven, besides the Bishop, and shall never be less than three, a majority of whom shall be clergymen in full orders.

"Trustees will be nominated as vacancies shall occur, by the Bishop, for the time being ; which nomination shall be confirmed by the Convention of the Protestant Episcopal Church of the Diocese of Il-

"PROPOSED CHARTER.

"The corporation (i. e. the trustees) shall have power to employ and appoint a president or principal for such institution, and such professors and teachers as they may deem proper.

"Such corporation shall have power to fill such vacancies in their own body as may happen by death, resignation or otherwise.

linois. A clergyman ceases to be a trustee when he is canonically degraded, and a layman when he is excommunicated from the Church.

“The by-laws shall be made by the trustees, and approved by the Bishop.

“All impeachments of trustees, being for abuse of trust reposed in them, shall be preferred before the civil court, and the trial be conducted by a committee duly appointed by the Convention of the Diocese of Illinois; and if the *reus*, or accused person, be found guilty of the abuse of trust, he shall be no longer a trustee.

“And provided it be made to appear before the court having jurisdiction thereof, that these conditions are not fulfilled, and the funds given or devoted to other purposes than those designated by the donors and founders, it shall and may be lawful for the governor of the state of Illinois, for the time being, to compel the trustees to make amends for the damage done, and give bonds for the due performance of their duties in future.

“The above are some of the instances in which principles essential to the very existence of the institution, and made the basis of its donation to the Church, are set aside by the proposed charter. The Bishop of the Diocese, instead of being *ex-officio* president, is not by the charter necessarily even a trustee. The qualifications of trustees are wholly disregarded. So far as the charter is concerned, there is no security against the contingency, that, after several elections, by self-perpetuation the whole institution may be under other than the control of the Protestant Episcopal Church.

“There is a wide difference between a *scire facias* issued on complaint of an irresponsible person, which may issue in a forfeiture of chartered privileges on the part of the institution, and one obtained by persons ‘duly appointed,’ and which compels restitution on the part

“The corporation shall have power to make and alter, from time to time, such by-laws as they may deem necessary.

“Should the trustees at any time violate the provisions of this act, or use the power hereby conferred for any other than the literary purposes above set forth, they shall forfeit the same; and, upon complaint being made to the circuit court of Peoria county, a *scire facias* shall issue, and the court shall proceed to hear the same; and if it shall be determined that any of the provisions of this act have been violated, the charter shall thereafter be declared forfeited.

“The right is hereby reserved to the legislature to amend or modify, alter or repeal, this act, whenever in its opinion the public good may require it.”

of delinquent trustees. The one may be fatal, the other can only be sanative.

“The whole tendency of the provisions of the charter is to take the institution ‘out of the Church,’ and place it ‘in the world.’ Under such circumstances, the founder could not accept the proposed charter without an abandonment of the very purpose and design of its foundation.

“The right of repeal, as claimed, is in itself an insuperable bar to acceptance, and any recognition of such a right, by acceptance of a charter making such claim, would be an act of *felo de se*.’

“That God may grant to your honors a long life, and to our beloved State a liberal and enlightened policy, is the prayer of your friend and humble servant, the undersigned.

“PHILANDER CHASE.

“Jubilee College, Feb. 4, 1845.”

The foregoing affords good and substantial reasons for rejecting a charter like the one proposed; and in its rejection an honest and unprejudiced mind will find some other motive for the line of conduct adopted by Bishop Chase, than the one assigned by the annotator, namely, that “the property must remain as before, with the legal ownership in the Bishop.”

Bishop Chase could not have accepted a charter containing provisions so variant with the avowed object of the institution and the principles of its foundation, without becoming recreant to the trust reposed in him, and rendering himself liable to prosecution on the grounds of forfeiture.

Had Bishop Chase accepted the proposed charter, he would, in so doing, have abandoned his trust—and, so far as the Church was concerned, repudiated the college—and its legal ownership become vested in the world. All good and pious men, every benefactor of the college, will warmly thank Bishop Chase for not accepting a charter, which might ultimately have thrown the institution into the embrace of any sect whatever, from the Romanist down to the Mormon.

There is still another consideration which belongs to this portion of the college history. It is this: that the property of the institution, from first to last, has been confided to the Bishop, with a full knowledge, on the part of the donors, of the difficulty of procuring a suitable charter, and the almost utter impossibility of managing successfully an institution in its incipient stages of growth through a corporate body. The property has been confided to him, “with a full reliance on his

integrity to use it while living," and to bequeath it, when dying, according to the will of the donors, "solely for the benefit of the intended institution;" leaving it discretionary with him whether the right of the trustees, under such bequest, shall be what is known in the law by "*cestui qui trust*," or by power of incorporation. This was the condition of donation of all the English funds, formally expressed in writing on the part of the donors, ere the funds were removed to this country. The same is implied in the case of all the donations made at the south, in 1839-40,* since these were made notwithstanding the efforts used to prevent donations on the ground that "they might go to the Bishop's heirs at law."*

* Extract of a letter from Bishop Chase to Mrs. Sophia M. Chase, dated

CHARLESTOWN, APRIL 29, 1840.

"You must know that Bishop Ives (and a few days since I myself) received a letter speaking of a 'rumor,' coming from a 'respectable quarter,' that it was not safe to give to Jubilee, because there was no provision made (though he acknowledged there was a provision *spoken of*,) in my Corner-stone, for the passing of the lands and property of Jubilee into the hands of the Church. At the same time I received a letter from James F. De Peyster, of New-York, stating that he had met with the same objection, with this additional complaint, that I was the manager, sole manager, unaccountable to any one but common report.

"To meet the former part of this objection, I have written a letter to Bishop Ives, and a copy of the same I have caused to be sent to all the religious periodicals, stating what I did just before I left the Robin's Nest, viz., made my will, and in it appointed trustees, and given an exact and full account of all the property, both real and personal, belonging to the college, and that this will was the printed pamphlet, with a codicil, to which, and to every important part of which, my name was and is annexed, with my sign manual, the whole being witnessed by competent persons and sealed.

"This letter was sent to all the periodicals. That to Dr. Seabury, the editor of the Churchman, was inclosed in a letter to Mr. J. F. De Peyster, and on the envelope I stated that I am the sole manager, and, under God, the sole parent of this institution, as I had been of Gambier and Kenyon, and that I *must* be so, or these institutions never would have been born nor ever could be carried on; that there was little reason for envy or jealousy or malice against me; for this trust, which the public was so good as to repose in me, would be of short duration; the time was fast approaching when my eye would be closed on the scenes of malice around me, and my ear deaf to the voice of Slander, reposing in the grave, 'where the wicked cease from troubling, and the weary are at rest.'

"What effect these communications may have I know not. Committing the whole to God's guidance and blessing, I rest content. One thing I exceedingly regret,—that your pure mind and unshaken integrity seems to be impugned by these clouds and threatening storms from the north. I have taken occasion, however, every where, to state so many particulars in which your self-sacrifices are and have been manifested, and your devotion to the Church's best interest, disregarding every personal comfort, and alienating yourself so much from the society of your equals, that you might glorify God in being the instrument of great good to the souls of men, beyond a question, that little is to be feared from envious and misguided men. The faithful among our dear Church people at the south will have your name in everlasting remembrance, and your virtues in the tablet of their hearts. For your sake I believe many of the favors to me originate."

Nor is it probable that any donations have since been made on other conditions or with any other expectation. In 1843, in the "Review of Jubilee College," it was expressly declared that no expectation was cherished of obtaining an act of incorporation from the legislature, and that the Bishop relied solely upon deeds of trust for perpetuating the institution. And besides all this, the enemies of the institution have been too industrious in circulating their suspicions and whispering their surmises, to allow even the widow to cast in her mite, without being warned that she was giving it to one from whom noble, generous, and christian men, had exacted no bond.

And has this confidence, thus reposed in Bishop Chase, by the pious and munificent, both in England and America, been misplaced? Have the expenditures been extravagant, or the investments unproductive? In this respect at least, Jubilee boasts herself, and challenges comparison with other institutions. Had Bishop Chase, in the earlier days of the institution, thrown its management,—in its location, its investments, the erection of its buildings, the appointment of its teachers and agents,—into the hands of a corporate body;—had he done this, the question may be seriously asked, Where now would have been the college? It would most undoubtedly have been where Kemper College now is. The question is answered by a reference to the melancholy fate of that institution, not in the way of accusing any one of incapacity or dishonesty in its management, but because a like fate must almost inevitably attend any Church institution which accepts a charter similar to that of Kemper College, or the one offered to Jubilee College, in 1844-5.

The only remaining question touching the title of the property, i. e. the mediate agency through which the Church shall exercise control over the institution, is one of mere fact; but the annotator of the pamphlet affects to regard it as one of principle. In an entire misapprehension of the matter, he affects to create an alarm by ringing the changes upon the terms "right and control." He asserts that "the Church in Illinois has no right in Jubilee College, and no control over it:" that "neither the buildings nor the lands appertaining to Jubilee College are now under the control of the Church, ought to be every where distinctly known."

In reference to all this it may be fairly argued that the above asser-

tions, and all others of a like character, proceed upon an assumption entirely false, i. e. that the only mediate agency through which the Church in Illinois can exercise right or control over Jubilee College, is the acts of its convention—the acts of a body which has no *legal existence*. It can neither sue nor be sued. Its committees can only act, in all things pertaining to the ownership of property, on their own individual responsibility. By identifying the right of the Church in Jubilee College, and its control over its property, with the acts of the Diocesan Convention, the annotator has presented a false issue. The question is not whether the Bishop is under obligation “to surrender to that body the property belonging to Jubilee College ;” but whether the Church does through any agency possess a title in Jubilee College, and is enabled to control its destinies.

That this should never be an open question—that in all respects it should be an unequivocally “ruled case”—has, of all other points, commanded the attention and influenced the conduct of Bishop Chase in every step he has taken in reference to the college. Had the most distant idea been entertained that this could not or would not be effected, no college would have existed. Bishop Chase would never have subjected himself to the labors, persecutions, indignities and rebuffs, which he has encountered in his efforts in behalf of the college ; nor would his personal friends, and the pious and liberal of the Church, have supported his hands and stayed his feeble knees by their sympathies and their noble gifts.

And has the confidence thus trustingly placed in Bishop Chase been abused? Has Jubilee College, by any act of his, ceased to be an institution of the Church—passed from its control? Let the solemn declarations made in the deed of foundation, incorporated as part and parcel of his last will and testament—let the considerations on account of which he declined the charter offered him in 1844-5—answer the question. The truth is, it has been this very principle which has preserved the institution “right of the Church in Jubilee College, and power to control its property.” And in the present instance the principle has, through the agency of the only permanent Diocesan office, exerted a most wholesome and salutary influence. The assertion, then, that the Church has no right in Jubilee College, and no control over it, is void of all truth. All the control which the Church hitherto could

have exercised over Jubilee College, for any salutary purpose, has been exercised. Had the "right of the Church in Jubilee College," been vested in the Diocesan Convention, as such; had all control over its property, except such as might have been exercised through that body, been abandoned, on the part of the Bishop, to its committees or trustees acting under any charter which might have been procured; Jubilee College would have been classed among "western speculations." This is not asserted as in disparagement of any; but as the inevitable result of contingencies over which neither the Church nor its Convention could have had control. All know this: the Church in Illinois knows it: all business-like men will affirm it.

But the author of the pamphlet, in the text, says: "As there was no corporate body, or any individual, at the time legally authorized to hold lands for the college, the Bishop very properly took out the patents in his own name; and those patents contain no conditions of trust for the college."—"It appears, then, that the whole is as much under his control and disposal as his farm in Michigan, and would, if left in this situation until his demise, as surely descend to his heirs at law." And the annotator, in his notes, says: "The argument of the text has been pronounced conclusive by the most able jurists, and should therefore cause the Church in Illinois to awake to the subject of her interest in Jubilee College and claim her rights, and the friends of that Church abroad to insist that some immediate steps be taken to put her legally in possession of what is really hers!"—"The fair and honest course now is for the Bishop to account for all that he has received or disbursed on account of Jubilee College to the Convention of his Diocese, and surrender to that body what is rightfully its own."

The extract from the text contains a manifest equivocation. The author argues: "The Bishop, having no act of incorporation, purchased the lands for the college in his own name; therefore they would inevitably descend to his heirs at law." This is the whole *gist* of the argument of the text.

To a prejudiced mind and vitiated heart, some occurrences in morals may appear possible, and therefore inevitable; but not so to the honest and upright. Were there no subsequent acts on the part of Bishop Chase, which would have interrupted this entailment of the

property upon his heirs at law? The author of the pamphlet well knew there were. The deed of foundation,—the address at the laying of the corner-stone,—was in his possession: nor was the annotator so profoundly ignorant of this: he further knew that this deed of foundation had been authoritatively declared to be incorporated as part and parcel of the founder's last will and testament.

As to the call upon "the Church in Illinois to awake to the subject of her interest in Jubilee College and claim her rights;" it may be asked, Who withholds from her any rights she has in Jubilee College? She has all. She enjoys all the benefits it can confer. It has been cast into her bosom. Let her preserve and cherish it as the child of benevolence, the object of many prayers and of untold blessings.

And as to the fair and honest course so gratuitously marked out by the annotator for Bishop Chase to follow—to account for his receipts and disbursements on account of Jubilee College to the Convention of his Diocese, and to surrender to that body what is rightfully ~~his~~ ^{its} own;—it may be asked, by what authority the call is made? Where is the deed in which the property of Jubilee College becomes "rightfully" that of the Convention?

It was never the design of the donors or the intention of the founder that this institution should be under the immediate control of that body. When on his visit to England, Bishop Chase, being asked what was the nature of the institution which he wished to establish in Illinois, replied, "The same as that which he founded in Ohio: the only difference will be in the mode of effecting the object, and in the guards for security against abuse or perversion." In Ohio, as is well known, he had thrown the collections he had made into the lap of the Convention—an act which subsequent events rendered matter of great regret,—without taking sufficient security that the funds would be used according to the will of the founder and donors.*

In Illinois, he kept, as was mutually agreed upon, the funds in his own hands, until the charter should be granted securing to the constituted authorities the power, not of doing as they pleased, but of

* For more full information upon this point, i. e. the necessity for some additional "guards for security against abuse or perversion," the reader is referred to the 7th number of Bishop Chase's *Reminiscences*, where he will find the whole matter fully and most satisfactorily set forth.

carrying into effect those principles of the Church which are known and acknowledged by all. All the power which a body, constituted like the Convention of a Diocese, can exercise over the institution for its good, has been guaranteed to that body, and of that power it will never be deprived. The precise character of this power may be seen by a reference to the charter granted Bishop Chase for Jubilee College by the present legislature, 1846-7. In the provisions of this charter so freely granted by the present legislature and so gratefully accepted by Bishop Chase, an ample vindication of the firm and unyielding course pursued by the Bishop may be found. By it the property of the college is secured to the Church beyond a contingency, so that what before was a question in equity, is now a point in law. Of the "legal ownership," it may now be said, it is "*res adjudicata*," and the usual privileges and immunities of theological and literary institutions are guaranteed.

In the line of conduct adopted by Bishop Chase, which has resulted in the procuring of a charter like the one which the college now enjoys, all has been consistent; all has been characterized by honesty of purpose and integrity of conduct. It is true he has been surrounded by difficulties and encountered many obstacles; but by perseverance, and, above all, by an unwavering faith in the motto so peculiarly characteristic of his life, "JEHOVAH-JIREH!" he has neither swerved from his purpose nor abandoned his trust. Scarcely was the project of a Theological Seminary in Illinois, under the auspices of Bishop Chase, announced to the Christian world, ere from certain quarters there were indications of hostility. Spirits long dormant, were evoked from their slumbers, and sent upon their peculiar missions. In almost every step of his progress, Bishop Chase has encountered them, and their doings, their evil surmises, their whispered suspicions, their secret machinations and open allegations. All who are acquainted with the history of Jubilee College know these things. They were done in the Church, and are not unknown to the world. But notwithstanding this, the Church, as a whole, have sustained and encouraged Bishop Chase, and bid him God speed. Notwithstanding the affected distrust of some, the cold looks and discouraging words of others, the pious and liberal throughout the land have reposed confidence in his honesty and integrity, in full reliance upon his known character for

probity and uprightness, for zeal and devotion to the cause of religion and learning. They have placed at his disposal large donations for disbursement. And has Bishop Chase been unmindful of his responsibility in this respect? Has he become false to his trust? Is he about to cover his own head with infamy, plunge his family into irretrievable disgrace, and, in dying, contradict the whole tenor of his life? And yet, what is the implied charge running throughout the text of the pamphlet, and reiterated in the notes? It is a deliberate appropriation of an eleemosynary fund to his own behoof, and as a legacy to his heirs at law. The language may sometimes be guarded—the expressions disguised; but the imputation of the pamphlet amounts to this. And this charge—in all its hues, in all its phases—is most solemnly denied. It is thrown back, unsustained by a shadow of evidence, upon those who make it.

There is something in the character of a man, after a long life of usefulness to his fellow beings, of devotion to the welfare of the Church and the honor of God, that wards off the shafts of calumny—that shields him from the assassin-like attacks of an anonymous enemy. All good people feel and know this. Every pious and faithful heart abhors and loathes that man, who either in ignorance or malice assails the honesty or integrity of such a man by calumnies and false allegations.

But Bishop Chase, in purging himself from so foul a charge, would not throw himself upon his general character; he would not invoke the intervention of that good reputation for honesty and fidelity which he has hitherto enjoyed, to shield him from the consequences of the specific allegations of the pamphlet. While he with all proper indignation denies the charge, and throws it back upon those who prefer it, he does not shrink before a single specification or allegation contained either in the text or notes of the pamphlet.

The specifications by which the charge is sought to be sustained are allegations touching the present condition of the Church in the Diocese; the past and present position of the college as an auxiliary to the Church; and the appropriation of funds given for charitable objects, in the disbursement of which the Bishop has any voice. For instance:

The annotator asserts that the college “serves as a grand vortex, in

“which are swallowed up all the time, attention, and efforts of the Bishop, and all the funds that can be raised for the Church in Illinois, both in the Diocese and out of it;” and that while “the Bishop, represents the Church in his Diocese as flourishing,” yet the “*fact*” is, “the number of presbyters canonically settled in Illinois is not greater than it was six years ago.”

The first allegation is false in the extreme. It contains a false assertion, and a manifest suppression of the truth. The college is not a vortex in which are engulfed the labors of the Bishop and all the funds raised for the Church in Illinois. Every man, who has the least knowledge of Church affairs in Illinois, knows this to be an untruth. Has the Bishop performed no missionary labors in his vast Diocese? Have no churches been built therein? Have no clergymen been sustained? Are the labors of the Bishop—his contributions to the Church in all parts of the Diocese—his gifts to missionaries laboring in destitute parishes—to be regarded as nothing? The assertion is freely made, and that, too, in the deepest conviction of its truth, that the condition of the Church generally in Illinois, so far as regards the number of church edifices, organized parishes, number of communicants, number of clergy and means of their support, is far more favorable than it would have been had Jubilee College known no existence. It has been and is a fountain whence has flowed many blessings to the Church in Illinois. And in this fact lies the *suppressio veri* in the allegation.

As to the comparative number of “presbyters canonically settled in the Diocese,” at the present time and six years ago, the allegation is equally false. Six years ago (1840), the number of presbyters canonically settled in the Diocese was nine, and this number included every clergyman then resident. In June 1846, the number of presbyters canonically settled in the Diocese was twelve: add to this the number of deacons, three, and those “settled” and laboring in the Diocese, though not canonically transferred, three; and the total is eighteen, double the number “six years ago.”

According to the list of clergy as it now stands, (March 1847), there are belonging to the Diocese 21; and of these, 20 are canonically settled; only two of them are deacons: so that at the present time the “number of presbyters canonically settled” is eighteen—double the number of “six years ago.” So much for the accuracy of the annota-

tor in statistics. And yet assertions like the above are put forward as evidence that the Bishop has falsely represented the Church in Illinois as flourishing, entirely overlooking and utterly disregarding the reports of the faithful missionaries and other clergy in the Diocese, all of which exhibit an increase in the number of Church edifices, congregations, communicants, confirmations and baptisms, in as great a ratio as any Diocese west of the mountains. The number of clergy now permanently resident and laboring faithfully, compared with the number six years ago, is more than doubled, and the number of communicants is more than threefold. What then becomes of the imputation of the pamphlet, and what will honest men say of the evidence adduced in support of it ?

In almost every assertion the annotator is singularly at fault. He either betrays his entire ignorance or manifests an utter disregard of truth. The following for instance :

“Bishop Chase represents Jubilee College as a flourishing literary and theological institution, whilst the FACT is, it is a mere school for boys, who in no considerable numbers are induced to go there, with now and then one who is *called a student in theology*.” “Nor is the Church in Illinois, on the whole, benefitted by it. The evils which she suffers through it so far counterbalance the little good accomplished, as to cause it to be regarded as a blight and a curse,” and it “is literally eschewed as an evil.” As to the first assertion, the annotator may shield himself under the plea of ignorance. He has neither personal knowledge nor accurate information of any kind to insure confidence in his statements. He was never upon the college hill, and absolutely knows nothing of the institution or its inmates whom he so rudely assails. The universal declaration of those who have visited the institution, and become acquainted with its internal arrangements, the course of studies, the standard of scholarship, the christian-like deportment of the young men, is one of unqualified approbation. The number of pupils for the most part of the time has been fully equal to the accommodations in the way of rooms and culinary arrangements. The course of studies prescribed and pursued here in the collegiate department, embracing a period of four years, is as full as that of any college in the United States, and the standard of scholarship insisted on, ere the young men pass to their degrees, is

beneath that of none. And though the college is yet in its infancy, having been in existence less than six years, yet scarce an instance can be cited of an institution attaining so high a standing in so brief a period of existence. In the theological department, seven have pursued their studies and received orders: there are now seven members who are candidates for orders. At the expiration of the current academical year four young men will receive their baccalaureate who have here pursued their entire collegiate course.

Now all these are facts with which the annotator might have acquainted himself, and was in duty bound so to do ere he sold himself to the infamous purpose of libelling an object of so many prayers and so many blessings. The ruthless onslaught which has thus been made upon the pious youths and self-denying young men, who are here preparing themselves for useful stations in the Church and honorable professions in the world, will fall harmless upon its objects, and reverberate with double force upon him who makes it.

As to the latter allegation, that the college is "regarded as a blight and a curse," and "is literally eschewed as an evil," no plea of ignorance can avail the annotator. It is as false in fact as it is malicious in design. It wittingly imprecates a curse, where God has blessed. No occurrences have taken place, either in the college or in the Church, calculated even to suggest such a thought; while on the contrary, the expression of opinion, both of the laity and clergy, throughout the Diocese, individually and collectively, has been the reverse.

The following resolutions, entered upon the journal of the Convention, are brought forward under the solemn conviction that they have been, and at the present time are, truthful expressions of the mind of the Church in Illinois. There may be individual and solitary exceptions, as will be hereafter intimated in the history of the report upon so much of the Bishop's address as related to Jubilee College in 1846, viz.:

EXTRACT FROM JOURNAL 1839.

"The committee appointed upon so much of the Bishop's address as related to the subject of Jubilee College, reported as follows:

"The committee appointed to take into consideration so much of the Bishop's address as relates to Jubilee College report, that they

have had the same under consideration, and as an expression of their confidence in its venerable founder, as well as in its beneficial influence upon the interests and prospects of the Protestant Episcopal Church in Illinois, respectfully submit to the Convention the following resolution :

“ *Resolved*, That this Convention have heard with lively interest and satisfaction the statements of the Right Rev. the Bishop of the Diocese, in reference to the measures adopted by him, for the establishment therein of an institution for the promotion of religion and learning, in connection with the Church, to be known as Jubilee College, and that, with the fullest confidence in the great and increasing benefits to result from the establishment of such an institution, the same be commended to the patronage and support of all the friends of religion and the Church, both here and elsewhere.

“ REV. I. W. HALLAM, J. H. KINZIE,

“ C. DRESSER, DR. A. CORNISH.

“ A. H. CORNISH,

“ On motion, Resolved. That the above report be accepted.”

EXTRACT FROM JOURNAL 1841.

“ 4. *Resolved*. That the members of this Convention have heard with great satisfaction the address of the Right Rev. Bishop, especially in relation to the funds which he has been enabled to procure for the endowment of Jubilee College ; and while they would humble themselves in gratitude to Almighty God for his goodness in moving the hearts of distant brethren to give of their substance, they also express to the world their entire confidence in the ability and integrity of him who has been the honored instrument of founding this institution.”

EXTRACT FROM JOURNAL 1846.

“ The committee to whom was referred so much of the Bishop’s address as relates to Jubilee College, made the following report. viz. :

“ GALENA, June 22, 1846.

“ The committee to which was referred so much of the Bishop’s address as concerns Jubilee College, ask leave to report :

“ That the clerical and lay-members of this Convention have the most lively interest in the prosperity of that college ; and that, as they disavow all claim to any control over it, or to any right to inquire into any act of the Bishop in relation thereto, as vested in this Convention ; therefore, they tender to the Bishop most respectfully their thanks for the information which he has voluntarily laid before them ; and declare their continued confidence that the intentions of the donors to said college will be carried into effect by him wisely and faithfully.

“ They unite in prayer to God, that life and health and means may be afforded to him to conduct this offspring of his last days to greater vigor and maturity.

“ CHARLES DRESSER,

“ E. R. KELLOGG,

“ JNO. T. WORTHINGTON.

“ Which report was, on motion, received, and the sentiments therein expressed, were unanimously adopted.”

There are some circumstances attending the resolution of 1846 necessary to be known in order that it may be understood. As early as the Convention of 1845, a report was in circulation among its members, on the first or second day, that a resolution, or a series of resolutions, was about to be offered by a clerical member, calling in question the propriety of the Bishop's conduct in relation to Jubilee College. The resolution, or resolutions, were reduced to writing and shown to individuals, most undoubtedly for the purpose of *creating* a distrust, of which, when the resolution should formally come before the Convention, it was to be regarded as the expression, perhaps the proof. But the resolution, whatever might have been its character, was never presented.

Some few weeks previous to the Convention of 1846 a rumor was sent abroad, that, on the approaching Convention, the aforesaid resolution or resolutions would be introduced, and an effort made to carry them. But on the assembling of the Convention nothing of the kind was done, though the individual was present who was the prominent actor in the affair of 1845. And hence the peculiar phraseology of the report;—*the Convention, as such, disavow all claim to any control over the institution, or any right as vested in the Convention to inquire into any act of the Bishop in relation thereto.*

This report surely brought the question involved in the affair of 1845 directly before the Convention.

Why did not the feeling, that the institution was "a blight and a curse" to the Diocese, so confidently averred to exist by the annotator of the pamphlet, then avow itself? Why was it not then "literally eschewed as an evil?" Why was not the fearful charge of the pamphlet, and its untold specifications, then brought forward, and alledged in bar of the adoption of the report and the passage of the resolution?

No illogical or unfair use is here made of the report in question. It is a solemn averment, on the part of the Convention, of the utter falsity of the entire pamphlet, text and notes.

The truth is, that the pamphlet, in the various stages of its history, notes and all, has been made the occasion of originating and calling into existence allegations and charges, of which it is now to be brought forward as evidence.

The pamphlet is no recent production. It is only the embodiment,

in a more tangible form, of the thousand vague rumors and insinuations which were coeval with the earliest existence of the College.

Throughout the pamphlet an effort is studiously made to create an impression that the confidence reposed in the Bishop by the pious and liberal has been abused in the application of funds—that all moneys, in the disbursement of which he has any influence, are so disposed of as to contribute to his own support and that of his family, rather than the Church ; viz :

“ Bishop Chase states, in the Journal of his Convention, 1845, the “ compensation allowed him by his beloved Diocese of Illinois, for the “ two years preceding, to be about \$199 ; thereby intimating that his “ salary for the time mentioned had been less than \$100 per year ; “ whilst the FACT is, Bishop Chase received as salary for that same time, “ \$1000 per year from the Domestic Missionary Committee, and for “ his support in his Episcopate, in donations from Sir Thomas Ackland “ and lady, and other known sources, about \$2000 besides.”

Bishop Chase, neither in language nor construction, makes any such intimation as the one alledged. He was merely acknowledging the amount which he had received from his own Diocese, and had no occasion to refer to any other sums, had he received such from any source whatever.

Bishop Chase did not, as alledged, receive “ as salary for that same “ time \$1000 per year from the Domestic Missionary Committee.” His salary from the Board of Missions commenced October 1st, 1844. The moneys which he was then acknowledging, with the exception of \$5, were all received previous to that time. This fact the annotator, with characteristic accuracy in statistics, has entirely overlooked.

The latter part of the allegation, that Bishop Chase received for his support in his Episcopate, for the same period of time, about \$2000 besides, is entirely false. No such sums, from any source, known or unknown, for his support in his Episcopate, or otherwise, were received by Bishop Chase. The connection of Sir Thomas Ackland and lady's name with this affair is perfectly inexplicable.

The foregoing affords a fair instance of the annotator's accuracy in statistics and candor in statements. He has committed a palpable blunder in statistics : he has manifested an entire want of candor in connecting the two occurrences, i. e. the sums given by his own Dio-

cese and the salary allowed him by the Board of Missions : he has shown an entire disregard of truth in the matter of the “\$2000 in donations from Sir Thomas Ackland and lady and other known sources.”

Bishop Chase does not hesitate to acknowledge that he has received, at various times, many and liberal gifts from his friends both in England and America ; and to this acknowledgment he is impelled by two considerations, one of gratitude to his benefactors, the other of justice to himself. Were he at liberty to name his benefactors, and the sums given, his heart would be relieved of a burden of grateful emotions. Nor could he withhold this acknowledgment in justice to himself ; otherwise it would be difficult for him to account for the sources whence he has been enabled to make large donations, on his own account, to the building of Churches and other benevolent objects in his Diocese. But in all the sums which he has thus received, there has been no occurrence to afford even an occasion of an allegation like the foregoing, since the amount given by Bishop Chase to benevolent objects in his Diocese exceeds the amount of personal gifts.

In close connection with the foregoing is the more than implied charge that the funds, utensils, and teams of the college, have been wrongfully applied to the improvement and cultivation of the Bishop's farm ; viz. : “That this advantage (its enhanced value) arising to himself and family, through the contiguity of his own farm to that of “Jubilee College, and its appurtenances, have been considered by the “Bishop, is not here asserted ; nor is it here said that the Bishop's “excellent farm has been progressing to a high state of cultivation, “through the instrumentality of the name, the funds, the utensils, the “teams, the stock, or other property of the College, though there are “some peculiar circumstances upon which light will be hereafter “thrown.”

The charge evidently implied in the above guarded language, that the College has been rendered fraudulently instrumental in the improvement of the Bishop's farm, is most solemnly denied ; and the “peculiar circumstances” upon which light is hereafter promised, are fearlessly pronounced pure fabrications. None, of the character or tendency implied, do or have existed.

In all that relates to the Bishop's farm, an account current is kept with the same accuracy and the same impartiality as with any indiffer-

ent person. No teams, stock or utensils, belonging to the College, are used in the service of the Bishop, without his being charged for the same, at the rates that he could hire of an indifferent person in the county. The farm, as is well known, was purchased years before the location of the College. At one time the College was to have been located four miles distant; at another, some eighty miles distant, in Lasalle county. It was purchased, improved, and, through accuracy of the accounts, is carried on as independently of the College as any farm in the county.

And even the Robin's Nest, the humble tenement upon the Bishop's farm, cannot escape. It must be made the occasion of sarcastic allusions and calumnious charges against Bishop Chase and his family.

At one time, when the annotator would scoffingly ridicule the patient endurance and self-denial of Bishop Chase and his family, when inhabiting this lowly dwelling, he represents it as affording ample accommodations for twenty-nine souls. At another, when the annotator accuses the Bishop of "extensively using it for capital for the sake of money-getting," he represents it as a temporary building, at present unoccupied; viz.: "The Bishop's family too. That *one* family have "shared with him the privations above described by himself, the number "which it embraces of his own kindred being known, a truer sympathy "for him will be likely to be cherished. Be it understood, then, that "the Robin's Nest numbers and cherishes twenty-nine, who are to "the Bishop as bone of his bone and flesh of his flesh."—"That 'log "house' has been so extensively used for money-getting, as to render "it right and proper that the truth respecting it should be told. The "truth is, that it was, and was intended to be, occupied *temporarily* "only."—"Robin's Nest gets but *seventeen hundred dollars* this year "from the Domestic Committee; the \$1000 already noticed going to "the Bishop, \$300 to his son, \$200 to his nephew, and \$200 to his "*protege*. Why cannot more be given, and so the personal privations "and inconveniences we so often hear of be diminished? If given, it "shall go into the one common treasury, whose keeper knoweth how "to care for his own. Come and see how this is done, and judge: "\$500 deducted from \$3,500, for expenses for raising the same in "Jubilee College, is but a slight sample."

It is somewhat uncertain in what precise sense the annotator uses

the term "Robin's Nest," in the above quotations. Sometimes it seems as only applicable to the dwelling on the Bishop's farm, and again as if used generically to embrace the Bishop and his family and all in the employ of the college, and again the Bishop and all the missionaries in the county; but whether used in the one sense or in the three respectively, the changes are so artfully rung upon the word, as to convey the impression that all is done solely for the emolument of Bishop Chase and his family. But in each and every one of these senses the imputation intended is false.

The "Robin's Nest" has never at any one time numbered or cherished, as *belonging* properly to the family of Bishop Chase, one-third of the number alledged. It was never designed to be, nor was it, occupied temporarily. There is no conceivable sense in which it can be said with truthfulness that it gets \$1700 from the Domestic Committee.

Now what are the facts?

The "Robin's Nest" was the name originally given to the humble dwelling into which the Bishop and his family, consisting of himself, wife, two sons, (his eldest son being a member of Trinity College, Hartford,) one daughter and a niece, moved on his first coming to Illinois. This tenement, as is well known, is a substantially built log cabin, and is situated about one and a half miles from the college. It was inhabited by the Bishop and his family, as above enumerated, for several years, and subsequently, and at the present time, by Mr. Henry I. Chase. This dwelling, though by the industry of the Bishop and his son in planting fruit and ornamental trees, presenting a neat and comfortable aspect, yet in reality possesses all the discomforts of a log cabin, which, notwithstanding the merciless irony of the annotator, those only can appreciate, who, with tastes and habits formed under other circumstances, have been obliged to endure

Under what figure of speech the annotator uses the term "Robin's Nest," when he affirms that it "numbers and cherishes twenty-nine, "who are unto the Bishop as bone of his bone, and flesh of his flesh," is left entirely to conjecture. By enumerating the Bishop's family and those of six others residing upon the college hill or in its vicinity in 1846, and whose heads are more or less employed in the different departments of the college or in missionary operations, and we have

the exact number twenty-nine. But what has this to do with the privations and inconveniences which Bishop Chase and his family have endured, or the sympathy which his toils and labors have excited? These six families all have separate and independent establishments, maintained and supported at their own expense. The heads of these families have, or have had, some connections with the college, or missionary work in its vicinity. They have been employed as missionaries, as teachers, or as agents for the college. But what has this to do with the inconveniences of the "Robin's Nest," or sympathy for the toils and labors of the Bishop? They one and all have labored faithfully in their several departments, and all that they have received has been honestly earned. Four out of six of these families are more or less connected with him by consanguinity. But what has this to do with the imputation sought to be sustained?—The very reverse of what the pamphlet supposes. These persons labor under the direction of the Bishop, whether for the college or in the missionary work, not because from their connection with him by the ties of blood they receive large salaries, but from other and higher considerations. In many instances these persons are laboring for salaries upon which others have turned their backs. The writer, who, of the four alluded to, is the most distantly related to the Bishop, and who receives the largest salary, now most solemnly declares, that, did not his labors here afford greater promise of usefulness to the Church than they could if rendered in a secular college, the consideration of the salary he receives would not prevent his abandoning his post to-morrow: and what is true in his case is still more true in the case of the others. But still the question recurs, What has all this to do with the untiring zeal and devotion of Bishop Chase to the welfare of Jubilee College and the advancement of the Church in Illinois? Why drag the Robin's Nest, the number of its inmates, the families of those employed in the college, thus before the gaze of the world? It is to point a sarcasm—to wing the shaft of calumny—to empoison the stiletto.

And what are the facts in relation to the Missionary fund, of which it is asserted "Robin's Nest gets but \$1700?"

The Rev. Dudley Chase, the Bishop's son, during a considerable portion of the year is engaged in his duties as an itinerant missionary.

He accompanies his father in his tours through his Diocese; and when not engaged in visiting distant sections of the country, faithfully preaching the gospel to the destitute and breaking to the needy the bread of life, he regularly officiates at a chapel in Brimfield, some seven miles distant from the Robin's Nest, where, under God, through his faithful ministrations, a large and flourishing congregation has been gathered, principally from those who were strangers to the Church.

The Rev. Richard Radley, who is scoffingly termed, for what reason I know not, the Bishop's *protege*, has charge of a parish at Jones's Prairie, some ten miles distant from the Robin's Nest, where he regularly officiates: he has charge also of a chapel at Kickapoo, some two miles distant, where he is collecting a promising congregation: in all which he performs faithfully the duties of a missionary.

The Rev. Samuel Chase, a distant relative of the Bishop,—called in the pamphlet his nephew,—devotes his time principally to the chapel of the college and the religious instruction of the pupils: he also occasionally preaches in the chapels at Brimfield and Kickapoo, when the Rev. Messrs. D. Chase and Radley are engaged in more distant services.

A reference to the reports of the above missionaries, as published in the Spirit of Missions, will show that the stipends appropriated to them by the Board has not been lost to the Church. The extent of territory travelled over by them embraces a circuit, the diameter of which is some 90 miles, no portion of which lies within the parochial cure of any other clergyman. The number of congregations visited by them is 11; the number of communicants is upwards of 175.

Leaving out of the statistics the \$1000 paid the Bishop on other grounds and for other purposes, there is scarce an instance in the whole missionary field of the Church, where \$700 in its appropriation embraces so large a territory, so great a number of stations, and so many communicants. The fact may here be stated, that towards the chapel at Brimfield, Bishop Chase has contributed near \$800, and the Rev. D. Chase \$50; while towards the chapel at Kickapoo, the Rev. R. Radley has contributed upwards of \$700, and is still holden for a debt of more than \$100.

Surely in these instances there has been no wrong committed,

either by the Board in granting the several stipends, or by the missionaries in accepting them. The moneys have all been expended in the current and daily expenses of the missionaries, who have been and are laboring as faithfully as any in the field.

But what has all these facts, either as it regards the salaries allowed the missionaries or the labors performed by them, to do with the "Robin's Nest," or its "one treasury?" Why must the Robin's Nest be made, Proteus-like, to assume as many phases as the annotator of the Ann-street pamphlet shall choose to cast imputations upon Bishop Chase and his measures? What has occurred in it or the Church, that it must be made the occasion of taunts and sarcasms towards its venerable occupant in former years? Strangers may look coldly on, and enemies may smile at the unfeeling and heartless language in which the annotator has chosen to indulge, in describing it as the scene of Bishop Chase's early toils in behalf of the college; but others will burn with honorable indignation or weep with bitter sorrow.

Since writing the foregoing the following letters have been found among the Bishop's correspondence, and are here properly introduced, as well for the purpose of showing the source whence the funds were derived which converted the "log cabin into a convenient and warm cottage," as to contrast the real scenes and actual occurrences in the Robin's Nest with the descriptions of the pamphlet.

"HOLTON RECTORY, JULY —, 1840.

"MY DEAR MRS. CHASE: I had the pleasure of receiving the dear Bishop's letter from New-Orleans, and was delighted to see how the hearts of his friends were opening to receive him and to aid his great undertaking. I address myself to you, my dear madam, in reply, not knowing where your beloved traveller may have bent his steps since he wrote to me, and yet hoping that by the time this reaches the Robin's Nest you may again be cheered by his society.

"I have the great pleasure of announcing to you, that two days ago I received a letter from a dear friend, who will not let me mention his name, saying that he had ordered £50 to be paid to the account of Bishop Chase, at Messrs. Horries & Farquhar's, St James-street, as his own contribution, and £25 for his daughters. It is entered as coming from friends of mine; and in reply I have told him that he has not only done the kindest thing possible, but in a manner to give me the greatest possible gratification; for not having myself the means of helping as I could wish, he thus makes it appear in my name. I hope we shall make up the £100 with a few other donations; and then,

dear madam, I wish to commit this sum specially to your care. It is given to *cheer the heart* of the dear Bishop, and to encourage him in his work ; but that heart can never be cheerful, if it sees you oppressed with toil and care. It must not, therefore, go for any ornamental works for the college or the chapel, nor for any extension of the building. It must go to relieve your mind from cares that have, I am sure, already come upon you, and from exertions that are too much for your strength ; and in this way you will be strengthened to strengthen your invaluable husband, and to exert all your energies to persuade him not to attempt more than he has the means to carry on ; for if he does, he will come under the rebuke of Luke xiv. 28—30 ; whereas if now he just brings into use what he has already done, he will receive the praise and congratulations of all. I hope, therefore, this is the last time that he will have to appeal to the public, and that when once he gets back to you he will settle for life, and that all his energies will be turned to the spiritual concerns of his interesting and immense Diocese. What a charge it is ! and what an honor to be permitted to be, as it were, the rallying-point for so many who may become the faithful soldiers of the Lord Jesus Christ. My dear friend, in writing to me with his generous contributions, says : ‘ May he long live to accomplish what he has planned, for the glory of his Master and the good of souls ; and then he will be entitled to what was said of Bishop Hall, which I turn into an epitaph for him :

HERE LIES BISHOP CHASE,
WHO DIED FULL OF YEARS BUT FULLER OF GRACE.’

“ I just copy this to show you the pious interest taken by this friend in the dear Bishop, who I hope will be with you to read this, or at least that you have good accounts of him and his progress towards you. The seeds he and his dear Mary gathered were for this friend, but they never arrived, neither could I learn what became of them.

“ Adieu, my dear madam, and believe me most truly yours,

ANNE TYNDALE.”

To this letter was sent the following reply :

“ ROBIN’S NEST, ILLINOIS, SEPT. —, 1840.

“ MY DEAR MRS. TYNDALE : My dear husband inclosed me your kind letter, forwarded from me to him in Charleston, and at the same time mentioned he had written you an answer. My heart dictated an immediate reply to your affectionate communication ; but at that time I was attending the sick bed of a relative. As returning health again blessed our little circle, news came that my dear husband was ill,—very, very distant from us. It was what I had long expected to hear. His ardor in his Master’s cause I feared was carrying him beyond his strength. But He whom he serves was with him ; and the last mail brought us the cheering intelligence that he should in a day or two leave Connecticut for home, though rather on a circuitous route, hoping to see us all in October. My spirits thus enlivened, I feel happy in addressing you.

"To our unknown benefactors I would offer thanks ; but these are so common, and often proceed from hearts that value the gift more than the giver, that I refrain. Say then, if you please, dear madam, they are remembered when I supplicate that, for temporal favor received, God would pour on them abundantly spiritual gifts.

"How can I ever doubt His care, when he inclines the hearts of Christians in a distant land to supply our wants here in the wilderness. As you remark the sum is "committed to my care, to dispose of as may most cheer the heart of the dear Bishop," you will be pleased to hear in what way I employ it. Our habitation, though pleasant enough in summer, is rather a sorry one in winter. I have therefore availed myself of this generous donation to convert our humble cabin into a convenient and warm cottage. This is now nearly completed, and I doubt not my dear husband will be quite satisfied with the expenditure, and enjoy it tenfold, as it is an evidence that Christian hearts feel for him, though oceans separate us. Perhaps I ought to say something of the fund collected by Mrs. Wiggin some years since for this object, and to which you, dear madam, were a liberal contributor ; but my husband has certainly told you all about it, and you must feel assured it was a thousand times better employed. It would do your heart good to look into Jubilee chapel,—the pulpit, desks, and folding-doors of black walnut, the pews painted in imitation of oak, every thing plain but very neat and in good taste. The sound of the bell almost makes me weep. Though we, after many years, are so blessed, yet to how many in Illinois do the lines of Cowper apply :

" 'The sound of the church-going bell
" 'These valleys and rocks never heard.'

"Rushville, at the south, 60 miles, is the nearest Episcopal Church, and that is without a clergyman : Chicago 160 miles to the north : to the east and west, many families, but no Churches. Last Sunday was our monthly communion. It was fine weather, and eight new members joined us from Farmington, 20 miles distant : six of them had lately moved in from Philadelphia ; they were Irish, though for some years residing in the States. Here then is a nucleus for another Church, if we had a teacher to give them. But where is he to be found ? Not in the eastern states : the demand there is greater than can be met. In this state of things, say not, dear madam that I should urge my dear husband to 'settle for life.' Nothing would be more congenial to my feelings or his. But duty is before him : he must labor for another generation. Population is thickening around us. Ignorance and vice have rule. What can the unaided efforts of one man do ? When at home, his heart sinks at the very calls for help that he is not able to render. He travels through his Diocese till his voice and strength are gone, and he returns to await and reflect that he has done NOTHING—nothing to meet the exigency. Thus years have passed. But he knows a religious education for the youth—a school for the prophets—would make this wilderness bloom and blossom as the rose. Yet he is poor : he has little influence. It is all

true, and he might fall under the threatened rebuke you allude to ; but experience has taught him his Master is rich and powerful. In His strength he goes on ; in His strength he has been successful ; when he trusts in his own, he will fail. That this time may never arrive, let him have the prayers of his dear English friends : they have his and mine.

“Most truly, believe me your grateful and affectionate friend,
“S. M. CHASE.”

As to the \$500 deducted from the scholarship fund in the College, the occurrence is believed to be entirely satisfactory to the contributors to that fund ; and others need only be reminded that Bishop Chase was engaged nearly nine months in establishing the scholarship foundations, during the greater portion of which he was travelling, to satisfy them that this was not an extravagant sum to be expended during that period of time in personal expenses and travelling fees. It was, in fact, less than his expense actually paid out.

The following interrogatories, contained in the notes of the pamphlet, deserve a passing notice :—

“In the case of a large share of the moneys received by Bishop Chase, how can the intention of the donors be ascertained at all ?”—
“How is it to be ascertained, of all the moneys the Bishop has received and unappropriated specifically, what portion has been intended for him as an individual ; what portion for him as Bishop of Illinois, to support the Episcopate ; and what portion for him to use on Jubilee College ?”

As to the distinction the annotator affects to make between sums given to Bishop Chase as an individual, and those given to him as Bishop of Illinois, “to support the Episcopate,” it is a distinction without a difference. No sums have ever been intrusted to Bishop Chase on any such condition as the distinction implies, i. e. “to support the Episcopate” during the life of Bishop Chase or his continuance in office, and then descend to his successor. And yet the language of the annotator, if it means any thing, implies this.

In reference to the remaining part of the inquiry, it may be observed there will be no difficulty. Accurate accounts are kept of all the various sums received or disbursed by Bishop Chase on account of Jubilee College. These accounts are kept with the utmost minuteness. All sums received are entered, and the objects for which they

are given are specified. If in any case a reasonable doubt exists as to the intended object, the sum is placed to the general account of the College; and many are the instances in which the sums given have been thus credited, where an impartial party would have unhesitatingly decided that they were intended for the Bishop's private use. Upon this point there is the utmost scrupulousness upon the part of the Bishop and his family. The foul imputation implied in the interrogatory of the annotator is as abhorrent to them as it is disgraceful to him who makes it. Ample vouchers are taken for all sums paid out on account of the College. In this respect the Bishop is particularly jealous of the proceedings of his agents.

That all in the matter of receipts and disbursements on account of the College, is done in good faith and with the strictest honesty, the most solemn declaration and averment is here deliberately made. Nor is this done unadvisedly, or on insufficient grounds. Ample and satisfactory documents of the fiscal transactions of the College are preserved, and will in due time be handed over to persons duly authorized according to the charter to receive the same; together with "all the houses, lands, mills, stores, flocks and herds, which have "been contributed or which have resulted from such contributions."

Throughout the pamphlet there are frequent intimations, sometimes found in its peculiar phraseology, and again in positive assertion, that other specifications are in reserve and will be brought forward "hereafter." Whether this be truly so, or whether the intimation be only in corroboration of the preferred charges, *the gauntlet is accepted*. Bishop Chase shrinks from no responsibility in the matter of Jubilee College, which in the good providence of God has been imposed upon him. The immense interests with which he has been entrusted will be sacredly guarded, and faithfully transferred to others, according to the declared and known will of the donors, and in accordance with the provisions of the charter granted him in 1846-7.

The entire pamphlet has now been reviewed. The various allegations brought forward in support of the main charge, have been met and shown to be false; and if any minor ones have been overlooked, they may readily be referred to their own peculiar category: they will naturally class themselves as belonging to those brought forward in ignorance or in malice.

And the declaration is here again renewed, and that too with all earnestness and solemnity, that the main charge preferred in the pamphlet, together with the minor allegations and specifications by which it is sought to be sustained, is false. The allegations and specifications, one and all, are, either in fact or in their sinister interpretations, false. They are thrown back with all the consequences this act involves upon those who prefer them.

In conclusion, the question naturally occurs, What is the object of the pamphlet? What motives have actuated its authors, and what purpose have they in view? Is it an honorable solicitude for the welfare of the College, and an honest effort to rescue it from any real or supposed danger? Nothing of the kind. The agents in the matter of the pamphlet, from its first vague and equivocal existence down to its present tangible form, have neither entertained any anxiety for the welfare of the College, nor have they supposed that danger menaced it from the quarter they have indicated.

The conduct of all those who have sympathized with the effort of the pamphlet in all that they have whispered, in all that they have murmured, and in all that they have said and done, unequivocally betrays other motives and other purposes. And now that their motives in this their last and open act of hostility to Jubilee College and its founder have been so indiscreetly betrayed, shall their purposes be accomplished? Shall they succeed in undermining by their suspicions, and overthrowing by their machinations, the walls of this citadel of religion and learning? Shall its venerable founder be doomed to stand and see himself hemmed in on all sides, one supply after another cut off, until utter destitution shall compel him to surrender at discretion?

Will the Church permit this? Will the benevolent, the pious, the liberal, the faithful of the land, look coldly on, while the work of demolition goes slowly but surely forward? This must not be. There is the same sense of duty—the same love of souls—pervading the breasts and stirring the hearts of Christians, as in former days: there is the same God in heaven who ruleth over all, who openeth the hearts of the liberal and supplieth the necessities of his saints.

But have the abettors of the pamphlet no ulterior purpose in view? Should they succeed in creating such distrust as to the present pros-

perity and future usefulness of the College, as to preclude any further aid from the Church, will they be satisfied? Surely not. The peculiar means resorted to on the part of the assailants demonstrates this. The attack has been too partisan, too personal in its character. The history of the struggle, for years past, shows the College to have been the mere occasion, not the object. Every question raised has involved some more serious consideration than the mere expediency of this or that measure, so far as the college was concerned. Their primary aim has been to bring into contingency Bishop Chase's *position in the Church*.

But these efforts have all signally failed. Bishop Chase stands before the Church, claiming and enjoying a high rank among her truest sons;—none more devoted to her cause—none more self-denying for her sake, nor more jealous of her honor and her purity.

The assault is now to be conducted under a different banner. That of the Church refuses to unfold itself to the enraptured gaze of men and heaven's favoring breeze, when raised as the signal of attack against one whose whole life has been spent beneath its sheltering folds. Another signal must be hung abroad as the rallying point. Hence the peculiar characteristic of the late attack:—the grave must be rifled; its peaceful repose must be disturbed; and the work "of one who now rests from his labors" must be brought to light, as "most proper for the present time." Bishop Chase must now be assailed in that of which no man *living* has dared *openly* to accuse him; that of which, if in any respect, he has whereof to glory,—his honesty and integrity. And must Bishop Chase respond to such charges—charges made under such circumstances? As before intimated, no mere personal considerations would induce him to assume the character of respondent to charges so preferred. But the position which he occupies, in the providence of God, not only in reference to the College but the Church, compels him so to do. Not only does he stand before the Church as the founder of Jubilee College, but before the world as peculiarly the representative of the Church in the United States. He is the oldest Bishop; and through him, not only in this respect but in others, is the Church favorably known abroad. His position is not that of an isolated individual. Whatever effective blow reaches Bishop Chase, sends its reverberations throughout the Church.

Love for the Church, solicitude for her welfare, and anxiety for the College as an auxiliary of her prosperity, have induced Bishop Chase to repel the recent attack made upon his honesty and integrity in the matter of Jubilee College.

The position in which the recent attack places Bishop Chase not only invokes the aid and sympathy of the Church, the support and benevolence of his friends, but the common justice of Humanity.

NOTE.

Since preparing the foregoing for the press, the attention of the writer has been called to an article originally published in the St. Louis New Era, and thence copied into several eastern papers, in which there occurs the following :

“ The most important bill, which became a law, last week, [by the Illinois legislature,] was one ‘ to incorporate Jubilee College.’ This establishment has been reared by the labors of Bishop Chase. It is situated in the interior, fifteen miles north-west of Peoria. The institution is well endowed, mostly by donations from English gentlemen. The buildings already reared are comfortable, and accommodate quite a number of students, and the families of the teachers and president. The main college edifice is now soon to be erected, for which purpose there is an immediate available fund of \$80,000. The institution is entirely free from debt. A charter was granted at the previous session of the legislature; but it was so obnoxious to the Bishop’s views, as well as to those who had furnished the means to establish the institution, that it was not accepted.”

The writer is utterly at a loss to conjecture from what source the supposition originated that “ there is an immediate available fund of \$80,000 for the erection of the main college edifice.” No such fund is in existence. Bishop Chase has no funds for further improvements. The utmost economy and frugality is requisite in order that the college may meet its current expenses and not become embarrassed with debts. Indeed so far from Bishop Chase’s having an available fund of \$80,000, or any sum above the daily and actual expenses of the institution, the college is now *incurring a debt* in the support of its beneficiaries. Bishop Chase entertained reasonable expectations that the annual subscriptions to this fund would be promptly paid. No more worthy object of charity could be presented to the Church : none of so great promise.

The following exhibits the condition of the scholarship fund:

Bishop CHASE in account with Scholarship Fund in Jubilee College.

		DR.	CR.
1846. Oct. 1.	To balance unexpended, and several subscriptions since paid, acknowledged Jan. 10, 1847,	1001 15	
" "	By expenses of 24 beneficiaries for the year ending Oct. 1st, 1847, amounting to 23 1-2 entire years, at \$100 each,		2350 00
" "	By deficit on above not paid in advance, 21 1-2 at \$10 each,		215 00
" "	By incidental expenses of beneficiaries, the bills for which remain unpaid,		537 67
" "	To balance,	2101 52	
		3102 67	3102 67

The above exhibits the deficiency (\$2101 52) which now exists. This amount will be considerably increased by October 1st, on account of additional incidental expenses of beneficiaries for books, stationary, and necessary articles of clothing. S. C.

APRIL 1st, 1847.

APPENDIX.

The charter of Jubilee College was obtained Jan. 22, 1847. Soon afterwards it was announced in the following letter of Bishop Chase, published in most of the periodicals of the Church. A copy of the charter itself was subsequently sent to the press; but as the impression was a limited one, the same is now printed in full. It will be observed that the charter was procured in January, and soon after published: the existence of the Ann-street pamphlet was unknown to the Bishop until the following March:

A CHARTER GRANTED TO JUBILEE COLLEGE, ILLINOIS.

"This is the Lord's doing; and it is marvellous in our eyes."

In the beginning of this year of our Lord, 1847, Bishop Chase was at Springfield, where the legislature of Illinois is in session. Although in feeble health, he went to see the governor at his office of state, and had the honor of a visit from the lieutenant-governor, the president of the senate. By the former he was encouraged, by the latter he was advised, to seek the company of the committees on education and corporations; these all waited on him, out of respect to his age and feebleness of health.

He told them plainly what he wanted, namely, a charter based on the principles expressed at the laying of the corner-stone of the chapel of Jubilee College, April 9, A. D. 1839; which being read to them, they granted all he wished; and on the 13th of January, the said charter was passed in due form by both houses of the legislature without a dissenting voice; and a few minutes after, Bishop Chase was on his way home. Surely he might say, as he rode swiftly along, "This is the Lord's doing; and it is marvellous in our eyes."

The propriety of this train of thinking appears from the fact, of the legislature of Illinois having heretofore been averse to granting corporate powers to religious denominations. They had always expressed in their charters to colleges, that "there should be no sectarian religion taught in them." By this they evidently supposed they were showing a "*liberal spirit*," forgetting that where there is no "*establishments*," all are "*sects*" in the eye of the law; and consequently, in

forbidding "*sects*," they forbade all religion, all *teaching* in relation to a *Supreme Being*, and thereby caused all our streams of learning to run into the common dead pool of *Atheism*, illumined by no rays from the light of heaven, and "curled by no breeze" from the breath of God.

Not so the present legislature of our prairie state. Praised be God! they have their eyes open, and now see the difference between, and a false estimate of the liberties of, conscience. Societies as well as individuals are free, and corporations as well as societies are also free, to teach what they deem the truth; and they who do it best and most in accordance with the revealed will of God, of which the public, with the Bible in their hands and hearts, will judge, do promote most effectually the public weal.

A copy of the charter granted to Jubilee College cannot now be given. It is too long for insertion here. Suffice it to say, that it contains all the principles laid down in "the corner-stone" above alluded to.

Under one corporation is exercised jurisdiction over, 1st. A theological seminary; 2d. A college proper; 3d. A grammar school of preparatory learning; 4th. A female department.

In all these, appropriate degrees and certificates may be conferred and issued for the encouragement of the students and pupils, so as to make Jubilee equal to the most favored college and university in the United States.

Has not then the Bishop and all his friends great reason to say, "*This is indeed the Lord's doing; and it is indeed marvellous in our eyes.*" It shows, at least, what was manifest to all, and confessed by many of the legislature while the bill was passing, that "honesty is the best policy;" and that candor and open dealing form the surtest passport to the hearts of an enlightened people.

Of all the achievements of his whole life, Bishop Chase has reason to consider this, of having obtained so liberal a charter to Jubilee College, the greatest. It is in truth a crown, which God, in mercy to his Diocese and the far west, has placed on his aged head, now whitened by the toils of more than three score years and ten. A crown, indeed, it is, which, decked with the gems of Christian privileges, he now throws at the feet of the cross, as best of all, sustained through Christ, in aiding the Protestant Episcopal Church.

The commencement of Jubilee College will take place on the 7th of July, 1847.

CHARTER OF JUBILEE COLLEGE.

Whereas by a petition of Philander Chase, Bishop of the Protestant Episcopal Church in the state of Illinois, it appears that he hath given from his own estate and collected from other private resources, means to found and (in some small degree) endow an institution of religion and learning, situate in the county of Peoria and state of Illinois, called by him "Jubilee College" and relying on the great principles of liberty secured to all by the constitution and laws of the United States, to worship and promote the glory of God agreeably to the dictates of their own consciences, did on the third day of April, in the year of our Lord eighteen hundred and thirty-nine, at the laying of the corner-stone of the chapel of said college, solemnly and publicly declare the Christian principles of the same, specifying the property which he gave, and also the conditions on which he designed it to be enjoyed and used; Therefore,

SEC. 1. *Be it enacted by the people of the state of Illinois, represented in the general assembly,* That it shall be lawful for the said Philander Chase to nominate and appoint, in his last will and testament or otherwise, the trustees of the college aforesaid, who shall upon such nomination, together with a president as hereinafter provided, form a body corporate, and be known in law as the President and Trustees of Jubilee College, and shall have power to make and use a common seal; to hold property; to sue and be sued; to plea and be impleaded; to confer degrees in the liberal arts and sciences; and to do all other things for the encouragement of religion and learning which are lawfully allowed and done in the most approved seminaries, colleges and universities in the United States, and which shall be consistent with the constitution and laws of the United States and of this state; *Pro-*

vided, That said corporation shall not be allowed to hold more than four thousand acres of land at any one time, which land shall be immediately adjoining the college edifice, or within the county, unless the said corporation shall have received the excess by gift, grant or devise, and in such case shall be obliged to sell the same within five years after they shall have acquired such title, and in default thereof, the same shall revert to the person or persons from whom the same was received, or their heirs.

SEC. 2. The said institution shall consist, first, of a theological department; secondly, the college proper; thirdly, a classical preparatory school; and fourthly, a female seminary; and appropriate degrees may be conferred in the several departments thereof.

SEC. 3. The Bishop of the Protestant Episcopal Church in the Diocese or state of Illinois, shall be ex-officio president of the said college, embracing the said departments thereof, and he shall also be president of the board of trustees thereof.

SEC. 4. The said board of trustees shall consist of not less than three and never more than seven persons, beside the president or Bishop, and a majority of these shall be clergymen in full orders; the minority may be deacons or laymen, but no layman shall be appointed a trustee unless he be a baptized and "confirmed" Christian, and a regular partaker of the Lord's Supper in the Protestant Episcopal Church.

SEC. 5. There may be a vice-president, provided he be a presbyter, appointed by the Bishop, in which case he shall act as the proxy of the president when absent, in all cases, except as having the power to nominate, and this shall rest with the president alone.

SEC. 6. The president shall nominate to all vacancies that may occur in the board of trustees, and also of the professors and teachers and other officers of the said institution, and the trustees, by a majority of votes taken by ballot, shall approve of the said nomination; and in case of their refusing, the convention of the Diocese shall approve, and in case they refuse the nomination shall be null, and it shall be the duty of the president to make out another nomination.

SEC. 7. The trustees shall have power to make by-laws for their own government and the government of the professors, teachers and students, and other persons employed by the institution, which, when approved by the president, and in all respects consistent with the laws of the land, shall be binding.

SEC. 8. The by-laws, while in manuscript, shall be read in the chapel immediately after divine service, publicly once every term, and when in print it shall suffice that every officer and student shall be furnished with a copy thereof.

SEC. 9. The office of trustee shall be held during good behavior. A clergyman shall cease to be a trustee when he is degraded, and it shall be unlawful for him to act as such while in or under the sentence of suspension. A layman shall cease to be a trustee when he, by the rules of the Church, is "repelled" from the communion.

SEC. 10. In case of a vacancy in the episcopate of the Diocese, or the refusal of the Bishop, for the time being, to assume or to discharge the duty of president of said institution as above specified, the majority of trustees then in office shall elect by ballot a clergyman of their own number, who shall perform all the duties and acts pertaining and peculiar to the office of president during such vacancy, or while the unwillingness of the Bishop or his providential inability to act shall continue.

SEC. 11. It shall be the duty of the trustees, through the president, to make a true representation every three years, between the festival of the Nativity of our Lord and Saviour and the Epiphany, of the affairs of the college or seminary to the next convention of the Diocese, in which an accurate account shall be rendered of all the receipts and disbursements, and the mode in which benefactions have been used, together with such statements concerning the temporal and spiritual welfare of the same, as may give satisfaction that all things have been done well and truly and according to the will of the founder.

SEC. 12. The president shall have power to remove all tutors and other officers of the said institution, except the theological and collegiate professors and the principal of the female seminary. The dismissal of any one of these shall require the concurrence of the majority of the trustees.

SEC. 13. If at any time the convention shall have reason to believe that the funds of the college are misapplied, and used contrary to the will of the founder and the laws of equity and justice, it shall be lawful for them to appoint a committee of three, to prosecute the supposed delinquent or offending trustee or trustees, for a breach of trust, before any civil court having cognizance of such offences, and to obtain judgment and recover damages for the said college, to be applied for the benefit of the same.

SEC. 14. Before the convention of the Diocese shall exercise the power herein conferred, they shall have entered a resolution on the journal signifying their assent and their obligation to fulfil the duties herein imposed on them, according to the fair interpretation of the aforesaid expressed design and will of the founder; and if they shall refuse to assume the obligation, it shall be lawful for the founder, Bishop Chase, to make other provision, in his will or otherwise, for the performance of the said duties of the convention, provided no clause thereof shall be contrary to any part of this act, or to the laws of the land.

SEC. 15. All nominations and appointments, whether of trustees, professors, teachers, vice-president, principal, or other officers of said college and institution, made by the founder, shall need no further ratification.

SEC. 16. The act entitled "An act to incorporate Jubilee College," approved January 28th, 1845, is hereby repealed.

SEC. 17. This act is hereby declared a public act, and shall take effect from and after its passage.

APPROVED, January 22, 1847.

OPINIONS OF THE PRESS.

Extract from the Protestant Churchman, New York, Feb. 13, 1847.

JUBILEE COLLEGE.—We would invite the attention of our readers to the communication of Bishop Chase in relation to the charter of Jubilee College.

The facts stated by him appear to us to furnish a sufficient answer to the contents of a very suspicious-looking pamphlet recently sent to us, entitled "A Plain Statement for the consideration of the Protestant Episcopal Church in Illinois," &c. &c., by some anonymous mischief-maker, who is evidently ashamed of his own publication, and thrusts at the object of his assault from the darkness in which he is safely hidden from responsibility. Shame on such cowardice! If the author, or editor of this pamphlet, is what he pretends to be, let him avow himself honestly, and prefer his charges and insinuations in open day, and in his own name. On the whole subject of the property of Jubilee College, we have only to say, that when the Bishop, pointing to this charter, assures us that it belongs to the Church, and is secured to the Church forever, we give full confidence to that assurance. At the same time, we appreciate the wisdom and firmness of his course, in so arranging the settlement of the trust, as to guard against the occurrence, in Illinois, of troubles like those which drove him from Ohio!

Extract from the Calendar, Hartford, Ct., February 27, 1847.

AN ANONYMOUS PAMPHLET.—*Mr. Editor*: I have received through the mail a pamphlet (which I understand has been widely circulated) printed in New York, and prepared by some one who evidently does not wish to be known, in which a most violent and unchristian attack is made on the venerable Bishop of Illinois. What can be the object of the writer I am at a loss to conjecture, unless it is simply to vent his spleen at the good Bishop. If the design is to injure the Bishop in the estimation of those who know him, the author may be assured that he has ut-

terly failed. An attack so violent and unjust is calculated to excite sympathy, rather than to bring odium upon its victim.

To assail successfully the honesty and veracity of one so well known, requires stronger proof than the mere assertion of an anonymous writer. Are we now to be told that Bishop Chase has subjected himself to no privations in his efforts to plant the Church in the west; that he has always been quite comfortable in his log cabin; and that all his long and painful journeys, by night and day, in summer and winter, through dark forests and over bleak prairies, are all nothing more than the "children of this world are willing to bear in the pursuit of a favorite object," as if there were no difference between laboring for one's self and toiling for the good of others. Even the rejoicing of the Bishop in the prosperity and prospects of his infant institution, is turned against him by this anonymous pamphleteer, as if he were rejoicing in his own dishonest gains, rather than in the success of plans which he fondly hopes are to benefit future generations.

Mr. Editor, I do not propose to enter into an examination of what are stated to be facts in this pamphlet. I have not the means at hand, and if I had, I should not deem it necessary. The man who accuses Bishop Chase of a wilful suppression of the truth—who insinuates that the founding of Jubilee College is little more than a private speculation for the benefit of the Bishop and his family—who would make us believe that he keeps the title to the property in his own hands, in order that after his decease it may be claimed and enjoyed by his heirs at law,—has no right to complain if we receive his statements with some distrust. Of what value is character, if we are to believe that, after a long life of self-denial and integrity, a man will turn villain for the sake of enriching his heirs? Are we to have no faith in human virtue—no faith even in human consistency? Does Bishop Chase set so low a value upon a good name, as to leave his children an inheritance of infamy, for the sake of leaving them an inheritance in land? The idea is too preposterous to be indulged for a moment.

Why these attacks on Bishop Chase? He is now an infirm old man, and must, in the natural course of events, soon be called away to his reward. No one who knows him, no one who is acquainted with all the circumstances of his life, will believe him dishonest, or capable of doing intentional wrong. If he sometimes errs in judgment—if he is sometimes impatient under contradiction—cannot we bear with him for the sake of what he has been, for the sake of what he has done for the Church? Let him descend to the grave in peace; he will not be forgotten; and, in spite of every attempt to defame his character, his memory will be cherished by thousands who have been blessed by his self-denying labors. N.

Extract from the *Christian Witness and Church Advocate*. Boston, March 5, 1847.

BISHOP CHASE.—Some few weeks since, we received a pamphlet with the following title: "A plain Statement for the Consideration of the Friends of the Protestant Episcopal Church in the Diocese of Illinois, the Rt. Rev. Philander Chase, D. D., Bishop." As this pamphlet was published anonymously, we did not deem it proper to notice its contents. The object of the writer was to show, that though large sums have been contributed for "Jubilee College," the donors had no security that the college which they had aided by their liberal donations, would be a Church institution, under the control of the Diocese of Illinois.

Bishop Chase, who is too much of a veteran to allow himself to be seriously annoyed by such cowardly threats, from enemies, who dare not put their names to their allegations, has had the happiness of effectually silencing this effort to injure his influence and his institution, by showing to the Church, that he is not only willing, but desirous, to have Jubilee College incorporated, so that it might be secured to the Church as a Church institution. We published a letter from a correspondent in Illinois a few weeks since, giving the gratifying intelligence that the Bishop had been successful, and that a charter had been granted.

